pay as highly as we can, often a fee beyond our means. On the other hand, we pay the unknown as low a price as possible; here is a contest in which every one struggles and makes others struggle for a foot's breadth of land. In the work of the known there is sonic-thing that cannot be bought, the sentiment and ingenuity put into his work for our own sake. We think we cannot better express our sense of obligation than by a sort of sacrifice on our part —The heaviest tax is the tax of homage. The more competition prevails, the more we buy for the unknown and work for the unknown, the lower does this tax become, whereas it is really the standard for the loftiness of man's spiritual intercourse,

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THE MEANS TOWARDS GENUINE PEACE. —No government will nowadays admit that it maintains an army in order to satisfy occasionally Its passion for conquest. The army is said to serve only defensive purposes. This morality, which justifies self-defence, is called in as the government's advocate. This means, however, reserving morality for ourselves and immorality for our neighbour, because he must be thought eager for attack and conquest If our state Is forced to consider means of self-defence.—At the same time, by our explanation of our need of an army (because he denies the lust of attack just as our state does, and ostensibly also maintains his army for defensive reasons), we proclaim him a hypocrite and cunning criminal, who would fain seize by surprise, without any fighting,